

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—Jesus Christ.

NO. 5.

PROVIDENCE, R. I. SATURDAY, SEPTEMBER 29, 1827.

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REV. DAVID PICKERING, EDITOR.

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Miscellaneous.

REVIVALS.

[Continued from page 31.]

This gentleman preached several times in Troy, and his language on two of these occasions, as given in the Brief Account, was highly characteristic.

"On a sabbath evening, last fall, a sermon was preached in the Church by Mr. Finney, in which, after describing the language of the redeemed in heaven as being 'Not unto us, but unto thy name be the glory,' he said, 'we should see these restorationists come smoking and fuming out of hell to the gate of heaven; which being opened, they will say, stand away you old saints of God, we have paid our debt, we have a better right here than you; and you too, Jesus Christ, stand aside, get out of our way, no thanks to you for our being here; we came here on our own merits.'"

In a sermon delivered last fall by Finney, after representing the extreme depravity of the sinner's heart, and how hostile it was to God, he said, "why, sinner, I tell you if you could climb to heaven, you would hurl God from throne; yes, if you could get there, you would cut God's throat; yes you would cut God's throat."

"On the 8th of Oct. last, in the afternoon, Mr. Finney preached from these words:—'Now, therefore, be ye not mockers lest you

bands be made strong.' After reproaching the members of the church for their cold prayers which he described as hypocritical and mockery to God, he said, 'now, servants and children, do you go home to night, and watch your parents and masters, and see if they do not pray the same old hypocritical prayer over again which they have been praying many years.'—*Brief Account*, pp. 35, 36.

Mr. Beman was not likely to be outdone in his own pulpit, in a kind of preaching so exactly suited to his genius and temper. Accordingly we find that

"On the evening of the 13th of Sept. last, in a sermon delivered at the upper end of Fourth-st. Mr. Beman declared that 'he should follow his cold professors in the pulpit, and in preaching from house to house, until he had ferreted them out, and driven them from their lurking places, and stripped them of their sheep skins, and exposed the teeth of the wolf.'—*Brief Account* p. 29.

And again:

"In another discourse, he said, 'the clerks along River-st. were laughing and scoffing at God's eternal truth; they were without brains, and scarcely ever read a chapter in the Bible, and he had no doubt if they could get to heaven, they would pull God from his throne, and burn it to ashes.' Then addressing convicted sinners, he said 'your prayers are rebellion against God, and an abomination in his sight, if you dare do it, you would club God Almighty out of Troy.'—*Brief Account*, p. 30.

The following passages are still more offensive, as they indicate not only the manner, but the spirit, in which this minister thought to perform the office of one, who should beseech men by the meekness and gentleness of Christ. It should be observed that Deacon Heartt, of whom mention is here made, had given no other occasion of resentment to Mr. Beman, but by opposing his violent measures.

"In a conversation held by a gentleman of this city with Mr. Beman, he said that 'it was not strange that Dea. Heartt's children conducted improperly; for, says he, their mother is an old hypocrite, and their father is not much better.' He further said that 'Dea. Heartt was reporting and circulating lies about him, as base and as black as were ever forged on the anvil of hell.' He continued; 'if he does not desist, I will rip him up root and branch; I will expose him; and if I am not not permitted to do it elsewhere, I will do it from the pulpit. The public shall understand and know what he is about. I will pursue him until he is expelled from God's church.' The gentleman then respectfully recommend-

ed to him the expediency of mitigating his ardor, as he was apprehensive it might ultimately destroy the society. He said that 'he should not alter in the least; he should not retrace a single step, although he should see fire and faggots coming into his face and eyes.—He should go on as God directed him to preach, although there should be but one left in the house.'"

"In one of his sermons he said, 'complaints have been made of my manner of preaching, and it is said such kind of preaching will not last long. But you need not flatter yourselves with that; for I have but just commenced. I shall go all around these pews, and shall follow you until I bring you all upon your marrow-bones.'—*Brief Account*, pp. 34, 35.

Pungent preaching, however, does not appear to have been in so much favor with the instigators of these disturbances, as another expedient termed by them 'agonizing prayer,' or 'the prayer of faith,' particularly when made 'for a definite object.' The reflections on this subject in the *Calm Review*, are temperate, judicious, and edifying.

"A sermon must in ordinary hands always be more or less of a preceptive and didactic nature, and cannot be struck out as it were at a single heat. Brief ejaculatory exhortations are a species of address more within the compass of every man who feels himself moved to instruct his fellow-men in their religious course, and can be made to bear more directly upon the feelings and passions either of individuals or of multitudes. But it is through the medium of prayer that the devotional mind catches its highest inspirations, and 'kindling as it goes' soon becomes with an enthusiastic, a designing, or an unregulated mind, both the cause and the effect of that effervescence of the soul, which consumes every vestige of reason and reflection, and prostrates like a whirlwind the fairest monuments which fall within its sweep. And it has accordingly been through the use, or rather the misuse, of this high and solemn exercise of the mind, that the character of this work and of its indiscreet agents, has been most strikingly, and in many instances lamentably displayed. Credulity itself would scarcely credit many of the well known instances, both in matter and manner, of extravagant, and even profane and ludicrous perversion of this sacred exercise, which have occurred in the public and private ministrations of this sublimated school. 'The prayer of faith' is the favorite term by which it has been characterized and distinguished, and to be able to attain to it, seems at once to have been the object of the highest aspirations,

and a sure warrant for expecting the attainment of its every petition. From this unauthorized, strange, and novel doctrine, has naturally grown both the excessive vehemence, and the *individuality* by which these exercises have been peculiarly distinguished in the course of this work, which are frequently alluded to with so much commendation in the history of it lately given, and which is called "praying for a definite object." It need hardly be remarked how delicate an attempt, even in skilful and well disciplined hands, is such a personal application of any address to the Majesty of heaven and earth in behalf of our fellow mortals, whose characters, whose frailties and whose religious affections are best known and only known to an all seeing Judge. What a perilous and hazardous attempt must it then be in the hands of a clumsy novice, or a designing agitator, heated with the fumes of enthusiasm, or soured with obstacles of opposition, which at times question his infallibility or obstruct his progress. And it is from aspirants like these—

"From skulls that cannot teach and will not learn," that we have habitually been accustomed to hear villages, streets, houses, and individuals singled out by name and held up to the surrounding audience as a spectacle to be operated upon by the rough cleaver of a course operator, until the unhappy subject of it was either driven by resentment into a passionate opposition to the whole system, or by fear and perplexity driven into the system itself, by a blind surrender of all the reasoning faculties of his mind."—*Calm Review*, pp. 14, 15.

In a note subjoined the writer observes further:

"The exploded and irrational notion of the miraculous interposition of the Deity in answer to prayers 'for a definite object,' appears also to be meeting with considerable countenance with the high Calvinists in some other parts of our country, in relation even to temporal blessings. Thus in a late Boston Recorder, in a narrative of the life and religious experience of a Miss Colman lately deceased, it is stated without any question of the fact, that 'at the age of twelve years she was afflicted with a distressing disease in her throat which nearly caused her death. At this time she was the subject of extreme and distressing temptation. She, however, gave herself steadily to prayer, and her attending physicians declared, that the complaint left her suddenly, and apparently in answer to prayer.' We have heard it stated upon what in any other case would be deemed credible authority, that such was the faith of a certain good woman in the north part of the county, in the prayers of the Rev. Mr. N. when 'agonizingly' brought to bear upon 'a definite object,' that they 'had no doubt of the conversion of any particular individual whom he should select and pray for with his utmost earnestness lying' (as he is wont to do in a recumbent posture) 'upon his belly!'—Is there any thing more irrational than these suppositions, in the so much ridiculed state-

ments, which were circulated a year or two since of the miraculous cures said to have been performed both in Europe and this country, through the ministrations, masses, and prayers of * * Prince Hohenloe? And yet there is probably not a single believer in the first mentioned special interpositions, who would not reject at once with utter incredulity, and even with horror, the belief in the bare possibility of the latter, though certainly sustained by much more plausible and imposing evidence of their reality."—*Calm Review*, p. 16.

On this topic we hardly know how to proceed. Even the abuses of prayer, the most affecting and sublime act of man, are not to be treated with levity, or spoken of contemptuously. It must have a bad effect to connect ludicrous associations with this service, and we are sure it cannot give more pain to any of our readers, than it does to us, to dwell on the errors and excesses by which it has been degraded and profaned. On the other hand, were we to pass over in silence the disgusting and shocking details that follow, we should be unfaithful to the opportunity afforded of demonstrating the legitimate results of that system, which would make a revival of religion to depend on exciting the passions, and not on enlightening the understanding.

"After Mr. Finney had got a 'revival' well a going in Gouverneur, in St. Lawrence co. in 1825, he had a call and went to De Kalb, staid a few weeks, and returned to Gouverneur. On being asked by his friends how the 'revival' went on in De Kalb," he said, "they appeared cold. When the old church members attempted to pray, they appeared as if they were about swapping horses." He said "our young converts in Gouverneur will pray down a kingdom, sooner than the old church members will pray a hen off her nest." Are these, too, some of the "pointed arguments and strong language which solemnize and impress the higher as well as the lower classes" in Utica? Rev. Mr. Nash (then with Mr. Finney in the work) could often be heard half a mile when in secret prayer, and so conducted his prayers, that some of their converts believed and contended, that he could and had prayed his horse from one pasture to another."—*Bunker Hill Contest*, p. 65.

It appears indeed, to have been a common practice at their conference and prayer meetings to mention individuals by name in their prayers, and call down fire from heaven on them and their families, if they continued their opposition to the 'great work.' We shall give but one case of this description, the prayer respecting Col. A. G. Mappa, though this is one which speaks volumes; premising only that affidavits of persons present on the occasion are published in the Letter to the Presbytery, which prove, 'that Mr. Perkins has not' in his Bunker Hill Contest, exaggerated this prayer, but has come short in their opinion." In a letter to the Rev. Nathaniel S. Smith, who made the prayer under consideration, the writer says:

"Sir, I shall state facts that you will not deny—1st, that on the 23d ult. in the town of Trenton, at the house of the Rev. Oliver Wetmore, the pastor of the Presbyterian church in that place, in public conference and prayer meeting, you exhorted a large assembly to name and distinguish individuals, "as they do in Utica," and wrestle with God for their conviction, and afterwards named an individual whose hoary head had been whitened with three score and ten years, and who has long been a professor of the Christian religion, constant and regular in his attendance at the house of public worship, and the ordinances of Christ, and that with apparent devotion: of whom, and his house, the virtuous poor, the widow, and fatherless cannot speak without tears of gratitude; whose moral example and precept have contributed more than that of any other man to preserve the town and village in which he resides, from those excesses of tavern haunting, profanity, and licentiousness of many descriptions, which disgrace many towns and villages. Against such a man you have lifted up your voice to God in public prayer, named, and distinguished him, and called "on God to smite that wicked man, that hardened sinner, who never prays, that stubborn rebel, that self-righteous Pharisee, who stands on an eminence and has embraced a lie, and is leading multitudes that entrench themselves behind him, down to hell. O God, send trouble, anguish, and affliction into his bed-chamber this night, shake his house over him, and cause him to tremble; God Almighty shake him over head!"—*Bunker Hill Contest*, pp. 80, 81.

The horror which one feels for such language in prayer to God, is changed, however, into unmingled indignation, when we learn that all this is regarded, at least by the leaders, merely as a cunning device, to impose on the ignorant and unexperienced. When Mr. Beman first began to inculcate the 'revival views' of 'the prayer of faith,' we are told, that;

"The avowal of this doctrine occasioned much perplexity and uneasiness among that portion of the church members, who still remained rational and orthodox. One of them, Mrs. Brower, sent a request to Wm. M. Bliss, Esq. an elder of the church, to call upon her, and explain the novelty. He complied, and after she had remarked how unscriptural and how contrary to reason it was, he assented to the propriety of her observations; but said that it was supported simply for creating a revival; and for that reason solicited her to manifest no opposition to it."—*Brief Account*, p. 28.

As another means of effecting their object, the fomenters of these excitements rely much on what are called 'inquiry meetings' and 'anxious meetings.' Speaking of Mr. Finney, Mr. Perkins says:

"When he enters a place to get up a revival his first step is to institute meetings, styled 'meetings of inquiry,' nocturnal, and in various parts of the towns. These are the foun-

tations on which he builds the superstructure of his revivals." They are free for all of every age, sect, and denomination.

"The thunders of Sinai, the flaming curses of a broken law, the horrors of the pit, and all the epithets of lamentation and despair, are put in requisition by the most consummate skill, to produce consternation and dismay in the minds of those who attend the meetings. Those whose minds are under the dominion of credulity and implicit faith, and who expect religion to come upon them in horrible feelings and great convictions, are soon brought down. In the latter part of these meetings, the question is put generally, "Who wishes to be prayed for to night, or who is willing to give up his soul to God?"

"Many will be found ready to answer in the affirmative, few will be found to negative such a question at such a time. Those who wish to be prayed for, or express a willingness to give up their souls to God, must then kneel.—In one of these meetings, after getting several small girls on their knees to be prayed for, Mr. Finney, told them, "that if they got up without giving their hearts to God, their doom would be sealed forever," and some of them did get up, and he then looked up said "that he then beheld the angels of God sealing their eternal doom, and that they had sealed it with a great broad seal, and it was laid up not to be opened till the last judgment, and would then be opened and they be doomed to endless woe."—*Bunker Hill Contest*, p. 57.

After this description we were not a little surprised to learn, that Mr. Finney is not generally as hard and outrageous in these meetings as some of the young theological students who have become his followers, and endeavor to ape his style and manner.

"The next step in course, in these "revivals," is to establish what are termed "anxious meetings." Their name would seem to denote them to be meetings for those, who are anxious for their soul's salvation. The object of these meetings is, to ascertain who are anxious about their spiritual and eternal welfare, to know who have obtained hopes, and to bring hope to the convicted and distressed.

"The prayers and exhortations are somewhat similar to those of the meetings of inquiry. In most cases, in anxious meetings, the saints and sinners are separated and occupy different rooms, when they can be had.

"They are generally, if not always held in the night. The room is darkened, so that persons can only see to walk and discover each other, and the reign of universal silence is interrupted only by now and then a dolorous groan from different parts of the room. The leader or leaders tread softly about as they proceed, whispering to each individual some question or questions, such as "do you love God?" "do you love the Lord Jesus Christ?" "have you made your peace with God?" "or do you wish to do so?" "have you got a hope?" or some other question of this nature, with now and then an interrogation, "don't you think

God is here?" "don't you feel awful?" One was asked, "well Mr. P. what do you think?" God knows my thoughts, said Mr. P.—"I know that; so do I." No, Sir, said Mr. P. you cannot know my thoughts." "It will not do, Mr. P. to tell a minister of the gospel that he does not know your thoughts."

"Questions are generally put in a low whisper, and, if any one answers aloud, he is requested to speak low.

"In some of these meetings a lad was interrogated, but being intimidated, and fearing he should not answer properly or to satisfaction, was silent. He was forthwith named, and the saints were called upon to pray for Joseph Pride, and prayers were offered for Joseph Pride, that he might be delivered of a dumb devil."—*Bunker Hill Contest*, pp. 58, 59.

[To be continued.]

FROM THE OLIVE BRANCH.

MINUTES

OF THE HUDSON RIVER ASSOCIATION.

The Hudson River Association convened according to adjournment at Prince-Street Church, in the city of New-York, September 12th, 1827, and opened the session by invoking the divine blessing by Br. H. Ballou.

1st. Chose Br. H. Ballou, *Moderator*.

2d. Chose Br. S. R. Smith, *Clerk*.

3d. Pursuant to a request from the Second Universalist Society, in the city of New-York, to be received into the fellowship of the Association,

Voted to grant said request.

ORDER OF PUBLIC SERVICE

Wednesday Morning.

Br. S. R. Smith, first prayer.

Br. L. Willis, sermon from John v. 40.

Br. D. Skinner, concluding prayer.

Afternoon Service.

Br. T. Fisk, introductory prayer.

Br. D. Skinner, sermon from Deut. xxxii. 31.

Br. L. Willis, concluding prayer.

Evening Service.

Br. H. Ballou, introductory prayer.

Br. T. F. King, sermon from Eph. i. 13.

Br. S. R. Smith, concluding prayer.

Being convened according to adjournment, Thursday morning, opened the Council by solemn prayer by Br. S. R. Smith, and arranged the public services of the day, which were attended in the following order.

Morning Service.

Br. D. Skinner, introductory prayer.

Br. S. R. Smith, sermon from Deut. xxix. 29.

Br. T. F. King, concluding prayer.

Afternoon Service.

Br. L. Willis, introductory prayer.

Br. H. Ballou, sermon from Mal. i. part of v. 2d—
"Wherein hast thou loved us?"

Having met on Friday morning, agreeably to adjournment,

Opened the council by prayer by Br. King.

4th. Appointed T. F. King, treasurer of the Hudson River Association.

5th. Appointed Brs. Willis, King, Kneeland, Hagadorn, and Cooper, a committee to attend the Universalist Convention of this State on the second Wednesday and Thursday in May next.

6th. Appointed Brs. Willis of Troy and Cooper of Saratoga, Ministers; and James Adams of Troy and Beckman Heeling of Saratoga, laymen, a Committee to meet in Conference, at Auburn, on the 3d Wednesday and Thursday in Oct. next, agreeably to the recommendation and example of the Central Association of this State, for the purpose of uniting the respective Associations of the State on the subject of a State Convention.

7th. Appointed Brs. Willis, King and Kneeland a committee of discipline for the year ensuing.

Several complaints were preferred against Br. A. Kneeland, by the First Universalist Society in the city of New-York; the first of which complained that he left the Society and withdrew his public services, in a way to injure the Society and in violation of his contract with it.

After a long and patient hearing of all that was urged on both sides, and after due deliberation, the Association voted,

8th. That said charge was supported; but it was agreed that Br. Kneeland might have the liberty to subjoin to this article of the minutes his declaration that in his own view of the subject he acted in the case as duty and propriety justify.

[Brother Kneeland wishes to make no other remark on the above than simply to say, there were three young brethren in the ministry, Brs. Willis, King & Fisk, who voted against him; and one, Br. Skinner, who voted in his favor; for, this question being tried on Friday, after Br. Smith from Philadelphia, and all the Delegates were gone (except the Delegates from the two Societies here, who did not vote on either side) there were but four votes given on the question. Hence, if Br. Kneeland had been allowed to vote, he would have been in the minority. As a full and complete justification of his own conduct, in relation to the subject complained of, he will only refer the reader to No. 2, of the Olive Branch, page 15.] [See also Mr. Kneeland's communication in the Telescope and Miscellany, this No.]

The second specification of the above named complaint, charged Br. Kneeland of having made declarations in public and in private, as also in some of his publications, which were calculated to induce the belief that he did not believe in the Divine authenticity of the Christian Scriptures, or of Christianity.

After due labour on this item, Br. Kneeland submitted the following concession:

"I hereby solemnly and sincerely declare, that I do firmly believe in the truth and Divine authenticity of the Scriptures of the Old and New Testaments, as containing a sufficient revelation from God to man, relative to the perfections, will and purpose of God, and the final destination of man; and that they contain evidence sufficient of the resurrection of Jesus Christ from the dead, as the foundation of the Christian hope of life & immortality.

"I do further declare, that if any thing has been expressed either in my preaching or writing inconsistent with these views, it was not intended as such, and I deeply regret that I have expressed myself in such language as to be understood to doubt these truths.

(Signed) ABNER KNEELAND."

Having considered the above declaration, the Association resolved,

9th. That Br. Kneeland's concession was satisfactory.

10. Voted, that H. Ballou be appointed to prepare the minutes of this session and have them published in the Olive Branch, accompanied with a circular letter.

11. Adjourned the Association to meet at Troy, N. Y. on the second Wednesday and Thursday in September, 1828, and closed with fervent prayer by H. Ballou.

H. BALLOU, *Moderator*.

S. R. SMITH, *Clerk*.

CIRCULAR.

To the fulness of the brotherhood professing faith in God, as the Saviour of all men, through Jesus Christ the Captain of our Salvation:

DEARLY BELOVED IN THE LORD,

The giver of every good and perfect gift, has seen fit to favor the Hudson River Association with a session in the bonds of peace; and, although some trials were laid upon us, we were happy to realize that we had the assistance of our heavenly Father in supporting ourselves under them, and his wisdom and spirit to guide us through them to a righteous settlement and to a just conclusion.

Experience has taught us, that we have great need of caution, that we may be suitably guarded both against the attacks of our numerous and determined enemies without; and those more formidable and dangerous enemies within ourselves. These last would lead us blindfolded to all the fatal exposures which the former can desire. Let us then be constant and fervent in prayer, that we may be enlightened in our understanding, piously inclined in our affections; that we may be, and continue, united in one mind and one judgment, that unity of effort may insure success in all our labours in the vineyard of our common Lord.

Great joy and encouragement are occasioned by the information which has come from various parts, which assures us, that the redeeming light of the gospel, reflected by that bright constellation of the promises made to the fathers, and the testimony of prophecy, all which meet and are fulfilled in Jesus, in whom the promises were made, is quickening its march and fast extending its conquests, by demolishing the strong holds of spiritual wickedness in high places and setting at liberty such as have been long confined in the darkness of error.

If green and flourishing fields are suitable encouragements to the husbandman, and if the golden harvest invite him to labour, we have reason to double our diligence, and a fair prospect of great reward. Let us lay hold of the great and precious promises and "hold fast our profession, for he is faithful who hath promised." We live to see the fir-tree extend his branches, where once grew the thorn, and the brier give place to the myrtle.

Do our opposers wonder and ask us, why we thus labour? Let them look through our land and see what God has done! But a few years ago it was but a wilderness; it is now fast becoming a fruitful field; it was then covered with wild and noisome weeds of error and superstition, and the night shade of despair; now vineyards and olive-yards every where abound and young and smiling hope puts forth in promise of future glories. Who will fold his hands while the Lord is doing this?

Brethren, we are sure of abundant success, but let us be careful that our confidence does not induce to carelessness, but let us be so much the more vigilant as we see the day approaching.

By order,

HOSEA. BALLOU.

Some remarks upon the foregoing Minutes and Circular will appear in our next.

INTERESTING VIEWS OF CHRISTIANITY.

NO. 5.

I continue to turn over the historian of the witnesses, and quickly meet with the history of a young man, who excites my curiosity very much.

Though educated at the foot of a sage, he does not glory in imitating his moderation.—His lively, ardent, courageous character, his persecuting spirit, his blind attachment to the sanguinary maxims of a domineering sect, make him passionately desirous of distinguishing himself in the open war which that sect declares against the witnesses. He accordingly consents to the violent death of one of the witnesses, and assists at the execution.—But his impetuous fanatical zeal being insatiable, and not to be confined within the circle of the capital, he goes to his superiors, and demands letters from them, authorizing him to persecute the adherents of the new opinion in strange cities.

He sets out, accompanied by several attendants; "he breathes threatenings and slaughter;" and yet arrives not at the place of his destination, before he himself becomes a minister of Jesus Christ. That city, whither he was going, to vent his rage against the infant society, is the very place in which he commences his public ministry, and his attestation of the facts attested by the witnesses of the truth of Christianity.

The moral world has its laws as well as the physical: men do not throw off their characters all at once, and without a cause, renounce their most deeply rooted, their dearest, and, in their own eyes, most lawful prejudices, and much less the prejudices of birth, of education, and of religion in particular.

What then has happened upon the road to this furious persecutor, to render him all at once the zealous disciple of Him whom he persecuted? For must necessarily suppose a cause, and a great cause too, for so sudden and extraordinary a change. His historian, and he himself, inform me of this cause: a light from

heaven shone around him: its brightness deprived him of sight: he fell to the ground, and heard the voice of the Messenger addressing him.

In a very short time, he becomes the object of the fury of that sect which he has abandoned: he is dragged to prisons; brought before the tribunals of his own nation, and before those of strangers; and every where attests, with equal firmness and constancy, the facts deposited by the first witnesses.

I take pleasure, in particular, to follow him before a strange tribunal, where a king of his own nation happened to be present. There I hear him recount, in minute detail, the history of his conversion: he does not dissemble his former fury; nay, he paints it in the strongest colours: "When they were put to death, says he, I gave my voice against them: I oft compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. He then proceeds to the extraordinary circumstances of his conversion, relates what followed it, attests the resurrection of Jesus, and concludes with an address to his judge: The king knoweth of these things, before whom also I speak freely; for I am persuaded, that none of these things are hidden from him; for this thing was not done in a corner.

Is the new witness, therefore, not more afraid, than the first were, of being contradicted? because he speaks of things which were not done in a corner. And I am not much surprized to see that this discourse staggers the prince: Almost thou persuaded me.—Does the prince then believe him to be an imposter?

This witness had advanced the same things in the capital, when speaking to a numerous assembly of the people, and was not interrupted until he had shocked an ancient and favourite prejudice of this proud nation, respecting the calling of the Gentiles.

In the historian before me, I find other judicial proceedings very circumstantially related, of which the new disciple was the object, and which were raised at the instance of some of his countrymen, who had sworn his destruction. I carefully examine these proceedings, and the more I prosecute the examination, the more do I feel the probability increase in favour of the facts attested by the witnesses.

I find likewise, in the same historian, other discourses of this witness, which appear to me master-pieces of reasoning and eloquence, if the hackneyed word *eloquence* can be applied to such discourses. I dare not therefore add, that there are some of them full of spirit: this word would be still less applicable to so great a man, and to so great things. "Men of Athens, I perceive that in all things you are too superstitious: for as I passed by and beheld the objects of your worship, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore, you ignorantly worship, him declare I unto you." In these discourses there is something so pathetic, that I

cannot resist the impression they make upon me. "Bonds and afflictions abide me: but none of these move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord.—I know that none of you—shall see my face any more—I have coveted no man's silver, or gold, or apparel; and you yourself know, that these hands have ministered to my necessities, and to them that were with me. I have shewn you all things, how that, so labouring, you ought to support the weak, and to remember the words of the Lord, that it is more blessed to give, than to receive. My face—These hands—"

I am astonished at the number, the kind, the greatness, and the duration of the labours and trials of this extraordinary personage: and if glory is to be measured by importance of design, nobleness of motives, and obstacles to be surmounted, he must be considered as a true hero.

But this hero has himself written: I study his productions, and am struck with the disinterestedness, the gentleness, the singular unction, and above all the sublime benevolence, which shine in all his writings. The whole human race is not straitened in his heart.—

There is no branch of morality, which does not vegetate and bring forth fruit with him. He is himself a Morality which lives and breathes, and is incessantly in action. He gives at once example and precept: and what precepts!

Let your charity be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; distributing to the necessitous; given to hospitality.—Bless them who persecute you. Bless, and curse not. Rejoice with them that rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but be condescending. Be not wise in your own conceits."

How could a morality so exalted, so pure, and so well adapted to the wants of universal society, be dictated by the very man who breathed threatenings and slaughter, and who placed his delight and glory in torturing his fellow-men? But, above all, how has such a man come all at once to practice a morality so perfect? Has he, then, who came to recal men to those grand maxims, spoken to him?

What shall I say also of that admirable picture of charity, so full of warmth and life, exhibited in another work of this extraordinary moralist, and which I am never wearied of contemplating? It is, however, not the picture itself which so much commands my attention, as the occasion which produced it. Of all the gifts which men can obtain or exercise, there is, beyond all contradiction, none more calculated to flatter their vanity than miraculous gifts. Mean and illiterate men, who at once are enabled to speak foreign languages, are very much tempted to make a parade of

so extraordinary a gift, and to forget its end.

Accordingly, by a numerous society of new converts, founded by this illustrious man, this gift is very soon abused: he delays not to write to them, and in the strongest terms to recal them to the true employment of miracles: he hesitates not highly to prefer before all miraculous gifts, that sublime benevolence, which he calls charity, and which, according to him, is the most perfect assemblage of all the social virtues. Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

How has this sage learned to make so just an estimate of things? How is he not dazzled with the eminent gifts he possesses, or at least believes he possesses? Would an impostor use them in this manner? Who discovered to him that miracles are only simple signs to them who do not yet believe? Who taught this fanatical persecutor to prefer the love of mankind to the most brilliant gifts? In the precepts and virtues of the disciple, can I fail perceive the efficacious voice of that master, who sacrificed himself for the human race?

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, SEPT. 29, 1827.

FOR THE TELESCOPE AND MISCELLANY.

Br. Pickering.—Since you have inserted a piece in your paper which makes use of my name a number of times, and which purports to be a communication from "the Trustees of the Prince-street Church," I hope you will be willing to do me the justice to insert a few words, which I may say in vindication of myself.

It is to be regretted that the Trustees of that Society forwarded you that communication, or that you should have published it; because, had it been suspended till after the Association, which convened here last week, it would not have been thought necessary. In reply to your remarks, as to what you think they (the Society) ought to have done, on the supposition that they believed what they now say, I will present you with their own resolutions, shewing what they did do, after all the circumstances happened of which they have complained, except that of my leaving them in the abrupt manner I did.

☐ "At a meeting of the Church and Congregation of the First Universalist Society in the City of New-York, held at the Church, corner of Prince and Orange-Street, on Wednesday evening, March 28th, 1827, William W. Morris was chosen Chairman, and Joseph H. Goldsmith Secretary.

It was voted that a communication from a committee of the First Universalist Church in Philadelphia, to Br. Abner Kneeland, expressing a desire for

him to return to that place, and again become the Pastor of said Church, be read; which was done. The following resolutions were accepted by a unanimous vote:

Resolved, That in the estimation of the members and congregation of the First Universalist Church, a difference in construction of part of the Scriptures, either of the Old or New Testaments, from any we have been accustomed to hear; takes nothing from the enlightened views of our Pastor, in his contemplation of ultimate good to Society. But we have to lament, that some of our body had misunderstood, in part, the sentiments of Mr. Kneeland, believing that he had too sceptical notions of divine Revelation; since, however, he is universally admired for his candour, we are in duty bound to continue our confidence, and to sincerely deprecate the occasion which had given rise to the least alarm:—

Resolved, That in the preconceived opinions of many of the members of this Society, differing widely from the doctrine laid down and explained by Rev. Abner Kneeland, it does not follow, in our contemplation, that he is wrong, and that we are right. But left, as we are, to the exercise of our unbiased judgments, we felicitate ourselves, that under the providence of God, we have the benefit of an instructor, whose talents and labours, enable him to deal out to us, occasionally, from the scriptures of divine truth, things new as well as old, and thereby we possess an advantage that but few Christian assemblies can claim or enjoy:—

Resolved, That this meeting maintain an undiminished confidence in the purity and sincerity of their present Pastor, believing that his views of the Holy Scriptures, are dictated by an understanding purely unbiased, and learning that a late call from the city of Philadelphia, gives to him at this time, an option of parting with us, we do, therefore, solicit his continuance, as Pastor of the First Universalist Congregation in this City, being persuaded, that his deep knowledge of the nature of man, and his profound researches into the scriptures, are directed exclusively for our benefit in the elicitation of truth.

We would forbear, on this occasion, to intimate to him any particular doctrine, embraced, in Universalism; but, as heretofore, leave him unshackled, believing, as we do, that the temporal and eternal interest of man is no less a consideration with him, than it is with any of his hearers.

Resolved, That a Committee of five wait on Br. A. KNEELAND with the above resolutions, as passed unanimously, and invite him to remain as Pastor of this Church, and that that committee consist of, the Chairman, the Secretary, Brs. Holden, Harsen, and Parsons."

WILLIAM W. MORRIS, Chairman.
JOSEPH H. GOLDSMITH, Secretary.
ASA HOLDEN.
CORNELIUS HARSEN.
SYLVANUS PARSONS.

I remained but five Sabbaths after these resolutions were passed; during which time, I know of nothing which gave offence, on my part, till the day I left. The subsequent charges brought against me in the N. Y. Telescope, were, in my opinion, altogether uncalled for, and I never meant to answer them, only in the way in which they have been answered.—However much they have prejudiced the minds of the public against me abroad, they have been no impediment against my success here. Hence, although I knew some of them to be totally false, and others grossly misrepresented, I patiently waited till the meeting of the Hudson-River Association, when the Society, through the medium of their Delegates, were allowed to bring as many charges against me as they pleased, and to make them as definite and specific as they could. I refer you to the ministers of that body for the result. Too

much praise cannot be given to our worthy brother from Boston, the Moderator, for his candour and impartiality with which he managed this serious and important trial. I am perfectly satisfied with the result, believing that every member of the council (my accusers excepted) acted conscientiously and sincerely. Although convicted by *three* votes against *one* (for there were but *four* who voted on the question) on one specification, yet my own mind is with the *one* who acquitted me; and I have not the least idea but what I should do the same again, were I to be again placed in the same, or like situation. As a justification of my conduct in that particular, I will refer you to No. 2, page 15, of the Olive Branch, which passed *unanimously* at a numerous meeting (probably more than a hundred) of my friends.

Having thus conducted myself I shall not go into any detail in denying their other charges. I can only say, what I know to be true, they are either totally false, or else grossly misrepresented from beginning to end. From my heart I sincerely pity them; and am ready to forgive them whenever they shall show the least signs of penitence. As to what they say about *Deism*, *Owenism*, *Atheism*, or any other *name* or *ism* which can be mentioned, I care nothing at all about it. If they or any one else, can show that I have either written or published any thing erroneous, let them do it. They shall receive my thanks, and I will make an acknowledgement in the Olive Branch.—But unless they do this, the *hemlock* which was given to *Socrates*, or the *fire and faggots* which burnt *Michael Servetus*, will be found much more speedy and efficacious in suppressing error than any man's vote!

Thus I have said all that I think necessary to bring before the public on this painful subject, and by giving it an insertion in the Telescope and Miscellany, you will oblige your brother in the faith.

ABNER KNEELAND.

Rev. DAVID PICKERING.

New-York, Sept. 18, 1827.

REMARKS.

A simple denial of the charges contained in the N. York Telescope, or declaring that facts are grossly misrepresented by the deponents, we do not consider a sufficient answer. We did expect that Mr. Kneeland would set up a defence, and attempt something like a refutation of the charges preferred against him. of advocating the Atheistical publications of *Robert Owen* and the Deistical writings of *Thomas Chubb*. But nothing of this kind is attempted, in what he has forwarded to us as a justification. And we are therefore left to regret that our readers will naturally receive it as a tacit acknowledgment that these charges are true.

The Cayuga Association of Universalists will hold its annual session, according to adjournment on the first Wednesday and Thursday in Oct. next, at the Baptist Meeting-House, at Stewart's Corner in the town of Venice, formerly Scipio.

FOR THE TELESCOPE AND MISCELLANY.

INSPIRATION CORRECTED.

Mr. Editor,

In perusing the "*Rhode-Island Religious Messenger*," of the 31st ultimo, we were not a little surprized at the sentiments of an extract from a Book recently published by Rev. Ray Potter, of Pawtucket. We had supposed that modern Calvinists had become more cautious than their predecessors, in publishing the unreasonable and offensive parts of their sentiments to the world, however they might cherish the belief of them in secret. But Mr. Potter has had less experience than many others, in what is supposed to relate to the best policy in such concerns, and therefore, publishes their sentiments without reserve.—We do not regret that he has done so, as it affords an opportunity for comparing an important item of their faith with the language of divine inspiration.

Mr. Potter states two cases, which he denominates *false experience*.

The first was the case of "a young man in great distress of mind, respecting his state, he felt himself to be in danger of eternal damnation," &c. But finally, he ventured to hear a Universalist preach, and became convinced that God would save the whole world, and being satisfied with finding himself included in the plan of divine grace, he was brought to love God "EXCEEDINGLY AND WITH RAPTURE."

We thank God, that he renders our opposers instrumental in recommending the preaching of Universalism of such incalculable service, in bringing poor perishing and trembling sinners to the knowledge and love of God: For Mr. Potter acknowledges that this young man loved God *exceedingly and with rapture*. And is the EXCEEDING AND RAPTUREOUS LOVE OF GOD, an evidence of *false experience*? Is it not rather, the strongest evidence that can be afforded of genuine Christianity—of true discipleship? To say the least, it is the fulfilment of "the first and great commandment of God's law—Thou shalt love the Lord, thy God, with all thy heart, and with all thy mind, and with all thy strength"—And it affords the surest evidence of entire conformity to all the requirements of God—for he who loveth God, will love his brother also. Hence it is written: "If a man say, I love God, and hateth his brother, he is a liar." The young man, therefore, of whom Mr. Potter speaks, afforded ample evidence to those who believed the scriptures, that he had "passed from death unto life" by the exhibition of love; and by every Christian, could be accurately distinguished as a disciple of Christ.

It appears from Mr. Potter's statement, that this young man was convinced, by the preaching of an Universalist, that God's love and grace through a Redeemer were all-sufficient to support his hope of eternal life; and that in consideration of the boundless immensity of his love, his soul was filled with love and gratitude to God. Thus he found himself precisely in the condition of the apostle John and his

brethren. For saith he, "We love him, because he first loved us." I. John iv. 19.—Now according to Mr. Potter, all this is *false experience, carnal, selfish love*! And this unfortunate apostle and all his brethren were involved in fatal error and delusion, and probably left the world in carnal security! How deeply is it to be regretted that Mr. Potter did not live in the apostolic age, to be the instrument of correcting such a fatal error—an error under which, doubtless thousands of Christians have lived and died since the days of the apostle!

The second example which he produces of false experience, is the case of an Arminian, who, though very orthodox, in the full faith of endless misery, had by some means been made to believe that his sins were forgiven; in consequence of which his heart was filled with ardent love to God. This Arminian it seems had besought the Lord earnestly for the forgiveness of his sins, and obtained a satisfactory evidence that God had heard the voice of his supplications. But according to Mr. Potter, this, also, was *false experience*. This Arminian was still in the gall of bitterness, and the strong fetters of delusion were riveted upon his polluted soul! Ah! wretched being! He was as fatally deceived as the prophet of old; the "man after God's own heart." For he exclaimed in the raptures of just such a delusion—"I LOVE the LORD, because he hath heard my voice and my supplications.—Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the LORD; O LORD, I beseech thee, deliver my soul. Gracious is the LORD, and righteous; yea, our God is merciful." Ps. cxvi. 1, 5. O wretched prophet! How deluded! What, love the Lord because he heard the voice of thy supplications? Has not Mr. Potter proved by his convincing *ipse dixit*, that this is all *false experience—carnal love*! But stop—Were not John and David inspired men?—If so, the stamp of inspiration is upon their writings. If the statement of Mr. Potter is to be believed, both the prophet of God and the apostle of Christ were *deluded and blind guides*! And Mr. Potter stands forth, the champion of Calvinism and the corrector of inspiration! We should think that some of this gentleman's friends might be well employed in whispering to him the necessity of a little more knowledge of the scriptures, and a little more modesty than to attempt to correct the sentiments of inspiration. We would by no means cast reflections upon the gentleman for any apparent mental disability; but for rashly condemning a plain sentiment of the Bible, because it cannot be made to harmonize with the absurdities of Calvinism: and at the same time, hint to his brethren of the editorial corps, the hazardous experiment of making such senseless bantlings their own by adoption.

Some remarks upon Calvinistic experience may be expected at a future period.

PORTIUS.

FOR THE TELESCOPE AND MISCELLANY.

MOVEMENTS OF ORTHODOXY.

A few weeks since, I gave you a brief outline of the measures in operation in this vicinity for obtaining money for missionary purposes. I now design to state more particularly the manner of proceeding in this business, and such facts as may serve to develop its character. The reader is requested to keep in his mind the passages of scripture which are interspersed with the remarks, while reading the succeeding paragraphs, for the purpose of observing their correspondence.

"Owe no man any thing." *Rom* xiii. 8. "But if any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel." *1 Tim.* v. 8.

By referring to their report, I perceive the missionary Society now in operation is denominated the Old Colony Auxiliary Foreign Mission Society. The parishes being divided into districts and a male and female collector appointed for each; they proceed to call on every individual, unless they are already known to be opposed to their measures, and in some instances, continue their importunity from day to day for weeks, where their wishes are not immediately complied with. In this manner some have been induced to give their money, who have been, and still are dependant on others for support; and others who are believed by good judges to be insolvent.

"When thou doest thine alms do not sound a trumpet before thee as the hypocrites do in the synagogues, and in the streets," that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth."—*Math.* vi. 2, 3.

These collectors take down the name of each one who gives and mark against it the sum given; and now comes the public meeting, before which the returns of each collector are read the names of every donor, the amount contributed by each, and the sum total. And it appears to be an usage, if the whole amount collected in the parish, falls short of the sum given the preceeding year, to make it up on the spot. The anniversary meeting of the whole society is then held at which the reports from these several parishes are read. A general report is then made out and published, and forwarded to every member of the society.—From this report, it appears that from one parish \$292 were handed over, and that, \$1286 were collected in the whole society.

"And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and, when thou hast shut the

door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him."—*Matt.* vi. 5, 8.

Another method of raising funds is the collection taken at the "monthly concert of prayer." A part of the above-mentioned sum was obtained through this channel. The obligation to attend these meetings is held by some to be as great as that of attending meetings on the Sabbath; and all who attend are expected to contribute something. The box is usually carried round, and the poor as well as the rich drop in their change. I have known a person to stay at home purposely because she had no change to give: so completely has this usage become established.

It would seem as though the promoters of this system supposed the Almighty is to be influenced by the number and length of the petitions simultaneously presented. Hours are occupied in repeating what is contained in this short sentence—"Thy kingdom come. Thy will be done." In listening to some of these speakers, one would suppose they imagined God to be ignorant of all the affairs of this world, and it was their office to communicate them to him; and that they are much more merciful and compassionate than he. The newspapers, the trumpet of fame, are employed to sound the accounts of these measures, and entail the benefits that follow.

It is not to be supposed that these measures are different from what are pursued in other places, but perhaps they are not carried to so great an extent in every village. They encourage all to give, sinners as well as saints, assuring them that they will be rewarded; though it is well known that the doctrines they profess, maintain that every act of the unregenerate, of a benevolent nature, will sink them lower in perdition; and some who are engaged in obtaining their charity, avow this application of the doctrine.

AN OBSERVER.

Old Colony, Mass. Sept. 10.

FOR THE TELESCOPE AND MISCELLANY.

MORAL REFLECTIONS.

"Come now, and let us reason together, saith the Lord." *Isaiah*, 1. 18

Numerous have been the modes, adopted by different sects, to acquire a knowledge of that sublime and perpetual system of doctrine and instruction, inculcated by the Son of God, the Saviour of the world. Some have blindly bowed, in silent acquiescence, to what they conceived or rather what they were told, was the true principles of Religion, without inquiring into their consistency, or calling reason to their aid, in establishing in their own minds, their truth; thus taking the opinions of influential and interested men, the criterion of their

faith, their zeal, and their religious opinions.

While others have discarded reason altogether, as fallible and deceitful, and have wholly relied upon the traditions of their forefathers, and the declarations of holy-writ, taken in their most literal reading. Other modes have been adopted, but these two are the most prominent, having caused more dissensions and superstitious errors, than all others. The man who receives the dictates of a superior, and places his reliance upon the same, without using his reason, to ascertain how far those opinions are correct, will be sure to become the tool of imposition, from the arts of his dictator. While the man who relies upon scripture, or tradition, in their literal reading, will be as liable to fall into the same difficulty; for these being written in different ages, and for the instruction of a different people, and under peculiar circumstances, which rendered them intelligible to them alone; these circumstances must be understood by us, before we can expect to learn their true meaning. And to understand, even these, a degree of reason is necessary. Those who discard reason as fallible, certainly tacitly allow, their systems of doctrine to be unreasonable, and that they will not bear the test of investigation. Those who avoid it as an useless appendage and rely upon the assertions of others for the formation of their religious opinions, are too servile a disposition to be worthy the appellation of religious people.

The language of inspiration is, "Come now, and let us reason together." We cannot suppose ourselves to be called upon by God to reason, to reflect, and decide, unless the objects of our reflections may be understood, and being understood may be serviceable to us. For the Ruler of heaven and earth to call upon His subjects to do any thing, which they cannot do, with the least correctness, is assuming the principle of his being a fluctuating, deceitful and hypocritical being. If He calls upon us to reason, to act and describe, his intentions must be pure, and his purpose good. But he adds, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool."—Who can desire a greater reward; what inducement could be greater to comply with the divine invitation? Who would not reason; who would not reflect; who would not be convinced of their errors and turn to the Lord, whose arms of mercy are extended to us when such a reward awaits them? None can he be so stupid, so vile, so abandoned, but that they will accept of the divine invitation; they will fly to arms of redeeming and never dying love, and by due reflection on the error of their ways, be made to embrace the truth, and to cling to the promises and blessings of the gospel, which speak peace to the troubled heart, assure a bright and effulgent day for the benighted understanding, and place the character of their heavenly Father in a new and perfect light. "Come then let us reason together,"—let us come to the throne

of his grace and mercy, and while we reflect upon our manifold sins and transgressions, against God's holy law, let us admire his untiring love and unbounded mercy, and rejoice in his goodness and truth. So shall we find peace to our troubled bosoms, and enjoy that security which can only flow from a true knowledge of God's benevolence, and which only rise from clear conceptions of his mercy, his goodness and truth. W. S.

Married,

In this town, by Rev. Dr. Gano, Mr. GIDEON L. SPENCER, of Pawtucket, to Miss SUSAN W. CARPENTER, of this town.

On Wednesday evening, by Rev. Mr. Wilson. Mr. JOHN L. CLARK, to Miss HENRIETTA P. SNOW, all of this town.

On Thursday morning last, by Rev. Mr. Crocker Mr. EDWARD CARLILE, to Miss HANNAH THOMSON, all of this town.

In Fall River, on Monday evening, Mr. HEIGHTON REED, to Miss SUSAN DAVIS, all of that town.

In Tiverton, on the 12th inst. Mr. ABRAHAM WARREN, of Fall River, to Miss DIANA GILFORD.

In Pawtucket, on Sunday morning, 9th inst. Mr. SAMUEL ALLEN, to Miss MARIA MILLER, both of Smithfield.

In Cumberland, on Sunday evening week, Mr. OTIS WHIFFLE, to Miss SLA BROWN, both of that town.

Died,

In this town, on Monday evening, MARTHA MARIA, infant daughter of Mr. Thomas Bowen, aged 19 months.

On Sunday morning last, JOSEPH son of Mr. William Field, aged 3 years and 4 months.

On Tuesday evening last, CHARLES N. TIBBITTS, Esq. Counsellor at Law, in the 36th year of his age.

On Thursday evening, 20th inst. Mrs. ABIGAIL VEALE, in the 75th year of her age.

On Friday morning, 25th inst. JONATHAN J. NILES, son of Mr. Jonathan Niles, aged 12 years.

In Seekonk, on Thursday evening last, Mr. NATHANIEL IDE Jr. aged 53 years.

In Newport, on Monday night last, suddenly Mrs. RUTH NASON, aged 35 years.

In Pawtucket, on the 11th inst. DAVID H. son of Mr. James M. Thorp, aged 18 months.

In Attleborough, on the 8th inst. Mr. JOSEPH GILBERT—On the 12th Mr. WILLIAM MORSE, aged 62.

In Bristol, on Thursday, 20th inst. NANCY FALES, daughter of Mr. Jeremiah Bosworth, aged 4 years.

In Fall River, on the 14th inst. JOSHUA PETTYS, son of Mr. Asa Pettys, aged 16 years.

In Attleborough, on Friday, 21st inst. of typhus fever, Dr. SAMUEL B. PARRIS, son of Rev. Mr. Parris, of Pembroke, Ms. aged 22 years.

LOST

ON Sunday Evening last, between the Town Pumps at the north end and the Rev. Mr. PICKERING'S Meeting-House, **A LADIES' WORKED MUSLIN VANDYKE**, with a BREAST-FIN attached thereto. The finder will be satisfactorily compensated for his trouble, by leaving the same with JOSIAH SNOW, or at this office. September 29.

PROPOSALS

FOR PUBLISHING A MONTHLY PAMPHLET ENTITLED

The Gospel Preacher.

The Publisher of the CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY, as the means of disseminating the pure principles of Universalism, and of subverting the deleterious effects of the numerous sectarian tracts, with which our land is at present completely inundated, and which he conceives to be only calculated to poison the inquiring mind, and to render it the passive, and desponding subject of error, doubt and tormenting fears; proposes publishing by subscription, a monthly pamphlet of 16 pages, octavo, entitled THE GOSPEL PREACHER; each No. to contain two *Original Sermons*, from the pens of living Universalist Ministers, and each designed to give a clear and full explanation of some passage of Holy-writ, and to explain the true principles of the Gospel as understood by Universalists.

This work will be issued on the most economical plan, so that it may be afforded at such a price, as to ensure its gratuitous circulation by such individuals as may be disposed to forward the important object.

CONDITIONS.

THE GOSPEL PREACHER, will be published on the first Wednesday of each month, handsomely printed on fine paper, and neatly stitched in coloured covers, and will be sent to subscribers at \$1 per year in advance; and whenever 1000 subscribers are obtained, the Publisher pledges himself to reduce the price to 75 cents.

The work will be commenced as soon as a sufficient number of subscribers are obtained to warrant the undertaking.

Agents for the Telescope and Miscellany, are requested to use their influence in obtaining subscribers for the GOSPEL PREACHER, and to act as Agents for the same. Every 5th. copy allowed to those who obtain 4, or more subscribers, and become accountable for the same.

Subscriptions to be returned by the first of November, next, to JOHN S. GREENE, Publisher of the TELESCOPE and MISCELLANY, Providence, R. I.

September 8th, 1827.

Editors with whom we exchange, by giving this Prospectus a few insertions, will be entitled to a copy of the work. and a similar favour will be cheerfully granted.

TAKE NOTICE.

WHEREAS the freemen of the town of Providence, in town meeting legally assembled, on the 11th day of June, 1827, ordered a tax of \$40,000 to be assessed, on the inhabitants and others owning property in said town; and the subscriber having been appointed Collector of said tax, calls on all concerned to pay to him, the amount affixed to their several names, on or before the first day of October next—and for the purpose of receiving said tax, he will endeavor to attend at the office of Mr. EZRA BOURNE, in the Franklin House, from September 19th until October 1st, inclusive, (Sundays excepted,) from 9 o'clock, A. M. until 12, M and from 2 o'clock, P. M. until 5, and on the first day of October, the office will be open until 9 o'clock, in the evening—a deduction of 3per cent. will be made to those who pay at the hours above stated.

JOHN HILL, Collector.

Providence, Sept. 15, 1827.

THREE SERMONS

Delivered at Southold, L. I. on the following subjects; 1. On the fall of man. 2. On the person and mission of Christ. 3. On the final restoration of all men to holiness and happiness; by Rev. Z. GOLDSMITH, for sale at this Office. Price, 25 cents for the three.

PROPOSALS

For Publishing the Fourth Volume of the

CHRISTIAN TELESCOPE

AND
UNIVERSALIST MISCELLANY.

THE Publisher, grateful for the liberal patronage which has been extended to this paper, during most of the past year, respectfully notifies its patrons and the public, that the work will be continued another year, commencing on the first Saturday of September, instant, so far improved, both in matter and appearance, as its patronage will warrant.

This work, as heretofore, will be devoted to the dissemination of religious intelligence—wholesome doctrine—impartial truth—sound morality—pure practical piety—liberal feelings—and free inquiry—its columns will, as they always have been, be open for the communications of persons whose views of doctrines are not in accordance with our own, provided they are written in a temperate and christian manner. But the Editor will reserve to himself the right of rejecting any communication which may appear incompatible with the mild spirit of the christian religion.

It is our wish, and will be our aim, to devote a suitable portion of the paper to moral and practical subjects; and as far as possible, to contribute our share to correcting the errors and vices of the age.

The doctrine of God's Universal Providence and Grace, are themes on which we delight to dwell, and which will frequently find a place in the columns of our paper.

No reasonable exertions will be omitted, to render the CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY both interesting and instructive, commensurate with its liberal patronage.

CONDITIONS.

The Christian Telescope and Universalist Miscellany is published every Saturday morning, and printed on good paper and new type, in quarto form of eight pages to each number, with a complete index at close of the year; making in all 424 pages to the volume.

The paper will be sent to subscribers at \$3 per year—\$2 if paid within six months from the time of subscribing.

To subscribers who receive their papers by stages, (not in the mail,) an additional charge of 25 cents will be made.

Subscribers who do not give notice of their wish to discontinue their papers, at least one month previous to the close of one volume, will be considered subscribers for the next, and their bills presented accordingly.

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